

S O M E

Sweet Sips, of some
 Spirituall Wine, sweetly and free-
 ly dropping from one cluster of
 Grapes, brought between two upon a
 Staffe from Spirituall Canaan (the
 Land of the Living; the
 Living Lord.)

5.

T O
 Late Egyptian, and now bewildered Israelites.
 A N D T O

אֲבִיעוֹר כִּי A late converted Jew.

Who must (no longer) hunger, or hanker after
 the *Flesh-pots* of the *Land of Egypt* (which is the house
 of *Bondage*) where they durst not minish ought from
 their bricks of their *daily task*) but look for, and ha-
 sten to *Spirituall Canaan* (the *Living Lord*;) which is a
 land of large *Liberty*, the house of *Happiness*, where, like
 the *Lords Lilly*, they toile not, but grow in the *Land*
 flowing with such wine, milke, and honey. —

O R,

One of the *Songs of Zion*, sung immediatly, occasioned
 mediatly by a Prophecie and Vision of one of the *Lords*
Handmaid;, and *Youngman*, Mrs. T. P. and expressed by her
 in an Epistle to A. C. An extract whereof is here inserted,
 with a Revelation, and Interpretation thereof, as from the *Lord*.

— They cut down — a branch with one cluster of grapes,
 and they beare it between two upon a staffe, Num. 13. 23.
 She that tarried at home divided the spoile, Psal. 68. 12.
 The Lord is my strength and Song, — Exod. 15. 2.


London, Printed for Giles Calvert, at the signe of the
 Black-Spread-Eagle, at the West-end of Pauls. 1649.

THE
CONTENTS.

The Titularity of the severall
little parcels, wrapt up in this
little Fardle.

OR,

The severall Titles, of the severall
ensuing Epistles here inserted, A S,

I.  *Preambular, and caution-
onall hint to the Reader
concerning the ensuing
Epistles.*

II. *An Epistolar pre-
paratory to the ensuing Epistles of אהרן
a late converted Jew.*

III. *An Apologeticall and additional
word to the Reader, Specialty to the Schol-
ars of Oxford, concerning the precedent
and subsequent Epistles.*

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IV. An explication of an Epistle from A.C. from M^r. T. P. (another late Converted Jew) immediately occasioning the precedent Epistles, and the last letter.

V. An Epistle responsorie; to the late letter of M^r. T. P. wherein there is an opening of her Vision, and an interpretation of her Revelation; as from the Lord; together with an indiciall hint of some particular passages infolded, and unfolded in the Letter following, and that as followeth, as the Contents. _____

1. A call, to arise out of Flesh into Spirit, out of Form into Power, out of Type into Truth, out of Signes into the thing signified; and that call Sparkles throughout these Papers.

2. The danger of arising into the Religion of Spirituals afore the Lord awakens soul, and saies, come up hither.

3. Christ in the Spirit, a stumbling stone, and rock of offence to those that know him (only) after the Flesh.

4. They that walk after the Spirit, and live according to God in the Spirit, cannot be offended at any thing, and in them there is none occasion of stumbling.

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2. *The Trumpet often gives an uncer-
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3. *Some Saints are within, and at home,
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16. The Sabbath, which some are entred
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17. The dismall darknes, and sore slau-
ry in the land of Egypt, &c.

18. What the Holy Land, the Land of
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19. Some of the great and glorious pri-
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20. What Man is, and how Man is the
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21. The River of water of Life, What.

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4. Some men bravely, and sweetly be-
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6. The Day-springs visit, and the Day-
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7. A Patheticall call, and a great
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8. The great glory of those who have
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the holy one of Israel.

46. The green, and glorious, sweet, and
pleasant pastures, ——— those are lead, and
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Lord.

47. No small stirre raised by the Silver
Smiths about this way, in that, thereby
their craft is in danger to be set a
nought.

48. Everlasting wisdom is translat-
ing, and doing over those things in Spirit,
power, and glory in his Saints, which were
in a more literall, and externall way
done

The Concluding

to his people formerly.

Brave schollers, who.

A Caroll, and Anthem sing to the

The eternall God is preaching quick
gent, short and sweet Sermons;
by bed and board, through fire and
light and darknesse, heauen and
day and night.
Through Carols, Organs, Anthems,
all things to some.

Through Tanners, Tent-makers,
and apions, as well as through
city men, long gownes, cloakes, or cuse

They that have learned all that
Pedagogues can teach them, shall goe
shole no longer, shall be under the
no longer.

The strange things that befall
who are set to the university [of
universall Assembly] and entred in-
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56. An admonition — to entertaine
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are here so farre—opened.

And many spirituall discoveries (so
many bands have handled them) are
inserted.

Cum multis aliis, quæ nunc perscribere
longum est.

EPIST.

The Contents.

And many spiritual discoveries (so
as my hands have handled them) are
inserted.

Cum multis aliis, quae non perscribere
longum est.

EPIST.



EPIST. I.

A

Pre-ambular, and cautionall Hint to the Reader; concerning the ensuing Epistles here inserted.

Deare Friends,



Here's something (according to the wisdom given to us) written unto you, in all these ensuing Epistles. In which are some things hard to be understood, which they that are *Unlearned*, and unstable, wrest; as they doe also the other Scriptures, unto their own destruction.

B

But

(3)
But we brethren are perswaded better things of you &c.

Here's some Gold and silver.

But that is none of mine.

The dross I owe.

The fire will fall upon it, and consume it; yet I my selfe am saved: yet so, as by Fire.

Here is Scripture language throughout these lines: yet Book, Chapter, and Verse seldome quoted.

The *Father* would have it, so; And I partly know his designe in it; And heare him secretly whispering in me the reason thereof. Which I must (yet) burie in silence, till the world be converted.

Here is a tree shaken with the winde, and the voice of one crying in the wilderness,

Prepare ye the way of the Lord, &c. The day of the Lord is at hand, is dawning to some.

Here is a great cry, and at mid night too; Behold, *The Bridegroom* cometh.

Here is a great pounding at the doors. But it is not I, but the voice of my *Beloved*, that knocketh, saying, Open to me, and let me come In.

Here is the voyce of one crying; Arise out

out of *Flesh*, into *Spirit*; out of *Form*, into *Power*; Out of *Type*, into *Truth*; out of the *Shadow*, into the *Substance*; out of the *Signe*, into the thing *Signified*, &c.

—Take this cautionall hint.

Arise, but rise not till the *Lord* awaken thee. I could wish he would doe it by himselfe. immediately: But if by these, mediately: His will be done. His is the Kingdome, the power, and the glorie; for ever and ever, Amen.

I would (by no meanes, neither indeed can I) pull you out of Bed by head and shoulders.

—May the cords of *Love* draw you out.

If through the heat of love, mixt with zeale, and weaknesse (in these) thou shouldst start out of thy bed naked, into the notion of these——I should be very sorry for thee, Fearing thou mightest be starved these cold winter nights.

If thou shouldst arise into the Letter of these Letters, before the Spirit of life enter into thee, Thou wouldst runne before the Lord, and out-runne thy selfe, and runne upon a rock, For it is set on purpose, as one,——And as a stumbling-

stone to some, — even to those who know Christ after the Flesh (only). But happy they, who are in the *Inside* of them, Nothing can harme them. And in them there is no occasion of stumbling.

To the Lord I leave you all, (Deare hearts) and to the word of his grace, which is able to build you up.

The word of the Lord is precious in these dayes, — There is no open vision to many.

Few know the Lords voyce from *Elies*, as yet: we shall trudge (it may be) to the old man, once, twice, thrice: till the word of the Lord be revealed to us. And,

Then we shall heare, and say, *Speake Lord, for thy servant heareth*, read *I Sam. 3. 1. to 15.*

There are many voyces in the world. And some know the fathers voyce, in all voyces, and understand him in all tongues.

If the *Trumpet* here give an uncertaine sound, I cannot help it for the present. You will understand by that — the last scale is opened. If the Temple be filled with smoake, you shall not be able to enter into it, till the seven plagues of the

the seven Angels are fulfilled.

The vision is for an appointed season, but at the end it shall speake, and not lie: though it tarrie, waite for it, because it will surely come; it will not tarrie.

If the leaven be hid in three measures of meale; Queen Wisdome (the woman that hid it there) will make dough, and then you shall taste it in the whole lump.

If the graine of mustard-seed here, be buried in the earth, wait for it: because it will surely spring up into a tree, and the fowles of the aire shall lodge in the branches thereof.

If I here speake in an unknown tongue, I pray that I may interpret when I may.

Only take one Clavall hint.

That which is here (mostly) spoken, is inside, and myserie. And so farre as any one hath the myserie of God opened to him, *In Him*, can plainly read every word of the same here.

The rest is sealed up from the rest, and it may be the most, — from some.

One touch more upon one string of this instrument. Some are at *Home*, and within; Some *Abroad*, and without. They that are at *Home*, are such as know

their union *in* God, and live upon, and *in*,
and not upon any thing below, or beside
him.

Some are abroad, and without : that
is, are at a distance from God, (in their
own apprehensions) and are Strangers to
a powerfull and glorious manifestation of
their union with God. That their being
one in God, and God one in them ; that
Christ and they are not twaine, but *one*,
is to them a Riddle.

These are without, *Abroad*, not at
Home, and they would fill their bellies
with *Husks*, the out-sides of Graine.

That is, they cannot live without
Shadows, Signs, Representations ;

It is death to them, to heare of living
upon a pure & naked God, and upon and
in him alone, without the use of exter-
nalls.

But the former reape a thousand fold
more *in* their living upon, and in the
Living Lord alone, then when they saw
him through a vail.

For instance,—
They live not (now) in the use of the
externall Supper, or outward breaking
of bread,

But upon the Lord (whom they have
not

(7)

not now by hearesay, but clearly see,
know, and powerfully feele *Him in them*;
Who is a continuall feast of *far things*
in them, their joy, and chear, being
(now) a thousand fold more in the en-
joyment of a naked God *in them*, and
of Christ *in them*, unclothed of *flesh and*
forme, then it was when they saw and
knew him otherwise, in and through
Signes, Vails, Glasse, Formes, Shadows,
&c.

Thus you have one Claval hint; if the
Lord come in, it may be an instrumentall
key to open the rest. But the Spirit a-
lone is the incorruptible Key. And so I
must have done with this Point, and with
the Epistle too. Only I must let you
know, that I long to be utterly undone,
and that the pride of my *fleshy* glory is
stained: and that I, either am, or
would be nothing, and see, the Lord
all, in all, in me. I am, or would be no-
thing. But by the grace of God

I am what I am,
and what I am

in I am,
that I am.

So I am
in the Spirit

The Kings and the Queens,

And the Princely Proge-
 nies, and the Lords, and
 the Bishops & the Priests,
 and the Presbyters, the
 Pastors, Teachers, and
 the * Independents, and
 the * Anabaptists, and
 the Seekers, and the Fa-
 mily of Loves, and all in
 the Spirit;

in a
 word

Gods

Christ

the
 Saints

And yours ; all of ye that are the
 Lords, by what names or titles soever
 distinguished, Yours — *אביעזר כהן*

* The Key. * Christ was Re-baptized.

The Lord is my King, and my Shep-
 heard, or Pastor, &c. — The Eternal

God, whose I Am, is Independent, — &c.

EPIST.

EPIST. II.

An Epistolar— Preparatory to the en-
 suing Epistles of — אביעזר A (late
 Converted.) 7 EW.

TO all the Kings party in
 England, and beyond sea; and to all
 that *Treate* with the King: and to all
 the Saints in the upper and lower House;
 and to all the Strangers (Protestants,
 Presbyterians, Brownists, Anabaptists,
 Sectaries, &c. so called by Babels
 builders, whose language is confound-
 ed) To all the Strangers scattered
 throughout *Pontus, Asia, &c.* And to
 all the Saints in *Rome, New-England,*
Amsterdam, London, especially *Hook-*
Norton, & thereabouts in Oxfordshire,
and at Esnill, Warwick, Coventry, and
thereabouts in Warwick-shire. And to
 all the Saints, (of all sizes, statures, ages,
 and complexions, kindreds, nations,
 languages,

languages, fellowships, and Families
all the Earth.

Once intended only, and printed
for that precious Princeesse D. M.
her late converted Jew, and for the
Saints at Abingdon.

But it being told in darkness, it must
(by commission) be spoke in light,
being heard in the eare, it must be pub-
lished upon the house tops; to All—

*And let him that hath an eare to heare
heare what the Spirit saith.*

CHAP. I.

DEARE hearts! Where are you,
you tell? Ho! Where be you, how
are you *within*? what, no body at home?
Where are you? What are you? Are you
asleepe? for shame rise, its break away,
the day breaks, the *Shadows* flee away,
the *dawning* of the day woees you to arise,
and let him *into* your hearts.

It is the voyce of my beloved that
knocketh, saying, Open to me my Sister,
my love, my dove, for my head is filled
with dew, and my locks with the drops of
night. The day spring from an high wound
faine

me visit you, as well as old *Zachary*.
 I would faine visit you, who sit in dark-
 ness, and the shadow of death, as well as
 those who dwell in the *Hill countrey*.

The day star is up, rise up my love,
 my dove, my faire one, and come away.
 The day star woeth you, it is the voice of
 my beloved that saith open to me — I am
 risen indeed, rise up my love, open to me
 my faire one. I would faine shine more
 gloriously in you, then I did at a distance
 from you, at *Jerusalem* without you. I am
 risen indeed; I (the day star) would faine
 shine in your hearts, and shine there.

Then arise, shine, for thy light is come,
 and the glory of the Lord is risen upon
 thee, for behold, the darkness shall cover
 the earth, and gross darkness the people;
 but the Lord shall arise upon thee, and
 his glory shall be seene upon thee.

And the *Gentiles* shall come to thy light,
 and Kings to the brightness of thy rising;
 arise, come up hither.

Then, For brass I will bring gold, and for
 iron I will bring silver, and for wood
 brass, and for stones iron. I will also make
 thee officers, priests, and thine exaltors
 upon thee. Violence shall be no more
 heard in thy Land; wasting nor destruction

on within thy borders. The *Sun* shall
no more thy *light* by day, neither
brightness shall the *Moon* give light
thee; but the *Lord* shall be unto thee
everlasting light, and thy *God* thy glory.
—And the days of thy mourning shall
be ended, *Isai. 60. 1, 2, 3, 17, &c.*

Then, Lift up your heads, O ye gates,
and be ye lift up ye everlasting doors,
and the *King of glory* shall come in.

Who is the *King of glory*? The *Lord*
strong, and mighty, the *Lord* mighty.

Lift up your heads, O ye gates, and
lift them up ye everlasting doors; and
the *King of glory* shall come in.

Who is the *King of glory*? The *Lord*
of hosts, he is the *King of glory*. *Selah.*

O! Open ye doors, Hearts open;
the *King of glory* come in. Open
hearts.

Dear hearts, I should be loath to be
arraigned for Burglary—

The *King* himself (whose houses
all are) who can, and will, and well may
break open his own houses; throw
doors off the hinges with his powerful
voyce, which rendeth the heavens, shat-
ter these doors to shivers, and break
upon his people.

C H A P. II.

A Prayer of אביעור upon Siginoth.

OH day of the Lord! come upon them unawares, while they are *eating and drinking, marrying, and giving in marriage*, divorce them from all strange *flesh*; give a bill of divorce to all carnall, *fleshly* fellowships, betroath them to thy self, O God,) and to one another in the *Spirit*, marry them to the Spirit, to thine own Son, to thine own Self, O our Maker, our Husband.

Let them be joyned to the Lord, that they may be *one Spirit*, [if there be any fellowship of the Spirit] sweet fellowship! sweet Spirit!

Divorce them from *Forme*, marry them to *power*. Divorce them from *Type*, marry them to *Truth* [O the truth, as it is in *Jesus*!]

Fall upon them while they are *Eating and drinking without*, Let them eate and drink *within*—*Bread in the Kingdom*—*and drink wine, new, in the Kingdom.* *Even new, in the Kingdom. New in the Kingdom.*

Kingdome, not in the *oldness* of the Letter, But in the *newness* of the Spirit.

Fall upon them while they are mourning, and giving in marriage.

Thy *Kingdom* come. Thy will be done on earth as it is in heaven.

For thine is the Kingdome, the power and the glory, for ever and ever, Amen.

O Kingdome come! O day of the Lord come, as a thiefe in the night, suddenly, and unexpectedly, and in the morning, that they may not help themselves.

O come! come Lord Jesus, come quickly, as a thiefe in the night.

Come Lord Jesus, come quickly, in the long dark nights, come in the night.

Give the word to the *Moon*, that may be turned into blood, and be as black as an hairecloath. Then fall upon them in the dark night, and plunder them of all flesh and *Forme*; that they may henceforth know thee no more after the *form*, or in the *forme* of a *Servant*, but in power and glory in them.

O consuming *Fire*! O God our joy fall upon them in the night, and burn down *their* houses made with hands, that they may live in a house made with *thy* hands, for ever and ever, Amen.

The Prayer of *אברהם* is ended.

CHAP. III.

Tell, once more ; Where be you,
 ho ? Are you *within* ? Where be
 you ? What ! sitting upon a *Forme*, with-
 out doors, (in the Gentiles *Courts*,) as if
 you had neither life nor soul in you ? Rise
 up, my Love, my fair one, and *come*
 away ; for lo, the Winter is past, the raine
 is over and gone, the flowers appear on
 the earth, the time of the singing of birds
 is come, and the voice of the Turtle is
 heard in our land, And [let him that hath
 eares to heare, heare what the Spirit
 saith, the figtree putteth forth her green
 leaves, and the vines with the tender
 grapes give a good smell : *Arise* my love,
 my fair one, and *come away*, *Cant.* 2. 10,
 11, 12.

The day breaks, the *shadows* flie away.
 Rise up, my Love, and come away.

Come with me from *Lebanon*, with
 me from *Lebanon*, from the top of *Ama-*
nah look from the top of *Shenir*, and *Her-*
mon from the Lyons dens, from the
 mountains of the Leopards. Come with
 me, let us be going.

Awake, awake, put on thy beautifull
 garments. Awake thou that sleepest, and
 arise

arise from the dead, and Christ shall give thee *light*.

Awake, awake, thou that sleepest in security, in the cradles of carnality, arise from the dead.

From the *Dead*.

From the *Forme* thou sittest on, arise from the dead *Forme*. From the *dead*. From the *flesh* is crucified.

The *Crier* crieth. And the voyce crieth, All *flesh* is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the *Spirit* of the Lord bloweth upon it. The grass withereth, the flower fadeth, and the glory of the Lord is revealed. And [let him that hath an ear, heare, heare what the Spirit saith.]

Thus saith the Lord, Mine heritage I will give unto me as a speckled, or party-coloured bird, * but it shall be of one colour, * my people of one complexion, all of one them.

* Jer. 12.

They shall not walk after the *flesh*, but after the *Spirit*, where they shall be united; as a *speckled bird* no longer.

They shall all come in the *unity* of the *faith*, and be party-coloured no longer.

CHAP. IV.

But many *Pastors* have destroyed my Vineyard, *Jer. 12*. Thus my *Fathers* Vineyard goes to wrack, while it is let out to Husbandmen. But it is yet but a little while, and behold, the Lord of the Vineyard cometh, and will miserably destroy (at that very suddenly) the *Husbandmen*, who now (because Summer is neer, even at the doors) lay about them (especially some grounded men) very lustily, and will foule upon some of the Lords Servants; (who come from a farr and strange countrey.) for they caught one, entreated him shamefully, sent him away empty, and shamefully handled him; at another they cast stones, and wounded him in the head: another they beate; (at least) more with the tongue, and devised evill devises against him, saying, report ye, and we will report it. And another they killed, and so they would all, if they could, and the *Heire* too.

And *Isaac* is the heire, (the son of the *freewoman*, not *Ismael* the son of the *handwoman*, for he is cast out, and must be no longer heire with the son of the

C

free-

* *Experi-*
entia docet;
 and though
 one forme
 persecute
 another,
 yet they
 can joyn
 hand in
 hand to
 persecute
 the son of
 the free-
 woman,
 and *Herod*
 and *Pilat*
 can shake
 hands, and
 joyn toge-
 ther in
 this, to
 persecute
 Christ,
 and can
 mutually
 oppose the
 Spirit; this
 I have seen,
 I have
 looked up-
 on with
 mine eyes,
 and my
 hands
 have hand-
 led.

freewoman: For *Abraham* had two sons
 the one by a *bond maid* [who is a per-
 secutor of all that are not *flesh* of his *flesh*
 and *forme* of his *forme*;] the other by
freewoman, *Jerusalem* which is above,
 which is free; and the son of the *fre-*
woman is free indeed, and persecuted of
 all *flesh* and *forme*, [for * every *forme* is
 persecutor] but the son of the *freewoman*
 who is free and very free too — is all
 free from persecuting any — so, and more
 then so, the son of the *freewoman* is
 libertine — even he who is of the *fre-*
woman, who is borne after the Spirit.
 And [that which is borne of the Spirit,
 Spirit,] that's the heire, which is hilled
 and hated. And that's the Israel of God
 the seed of the Lord, that Spirit, which
 whole seede of the flesh, *Ismael* (in the
 lumpe) and *forme* (in the bulk) would
 quench and kill.

And which all those Vine-keepers
Baall-Haman, or those (mystically) flesh-
 ly husbandmen would slay. But the time
 comming, yea now is, that the Lord of the
 Vineyard will miserably destroy (at least
 mystically, and that suddenly) the
 husbandmen.

Take heed then of meddling with the

Heir

*Here, Touch not the Lords anointed, do
 no Prophets no harme; Touch not the
 people of his eye. His Saints, that are
 caught up, out of Self, Flesh, Forme, and
 Type, into the Lord, Spirit, Power and
 Truth, Into the Truth, as it is in Jesus.
 That are dis-joynd from carnall combi-
 nations, and fleshly fellowships, and are
 joynd to the Lord, that Spirit, and so are
 one Spirit: that are one in the Father, and
 the Son; and have fellowship with the
 Father, and with the Son, and with all
 Saints; yea, with one another in the Spirit.
 For they are standing before the God of
 the earth, & if any man wil hurt them, fire
 proceedeth out of their mouth, & devour-
 eth their enemies; & if any man wil hurt
 them, he must in this manner be killed, Rev.
 12. And those Husbandmen that conspire
 against them shall be miserably (at least
 mystically) destroyed, [when they heare
 it, they will say God forbid, Luke 20.]
 But the Lord of the Vineyard will say,
 my Vineyard, which is mine, is before me,
 Cant. 8. I will become keeper of it my
 Self, — What will you do for a living
 then? — He will recover his Vineyard
 out of your hands, and what will you do
 in that day? [To dig I cannot, and to beg*

I am shamed] will be a hard story, a *sermo* a hard saying, who can beare
 I could wish this might not be fulfilled
 it might stand with the third Petition—
[Thy will be done] in the rigour of the
 Letter—[for the Letter kills] But in the
 Spirit, upon, and in you, and then
 will be glad of it.

The second Petition—is mine for you
[Thy kingdome come] upon them, which
 will empty you of Self and Flesh,
 staine the pride of all externall glo-
 ry, and make you dance for joy, (before
 the Lord) with all your might, and in
 the conclusion—*[Thine is the kingdom,
 the power and the glory, for ever and ever,
 Amen.]*

I wish you hugely well, though you have
 denied the holy One, and the Just,—and
 desired a murderer to be granted unto
 you, and killed the *Prince of life*.—

Yet brethren, I wot that through igno-
 rance ye did it, as did also your *Rulers*.
 And therefore pray—that *Antichrist*
 in you (for he hath been, and is in us,
 when we knew it not) may be disposses-
 sed, & the strong man cast out, and all his
 goods spoiled, and the *Man of Sin*, in e-
 very one of you, may be destroyed, with

the brightness of his coming. And that
 mans works may be made manifest,
 and the day may declare it, because it shall
 be revealed by fire, and the fire shall trie
 every mans work of what sort it is. And
 mans works may be burnt, and they
 suffer loss, but that they themselves may
 be saved, yet so, as by fire, Amen.

Well, to return to my last Theame—

My *Pastors* have destroyed my Vine-

— *Pastors*: Thus saith the Lord,

and will recover my Vineyard out of the

hands of all *Husbandmen*, and be *Pastor*

my Self, and my people shall know no

Bishop, *Bishop*, &c. but my Self.

This you will believe and assent to

(your hearts, at first dash.) But they shall

know no *Pastor* (neither) *Teacher*, *Elder*,

or *Presbyter*, but the Lord, that Spirit.

You shall see the later, as well as the

former swallowed up in—

For, though we have known men, after

the flesh, *Bishops*, *Priests*, *Pastors*, *Teachers*,

Elders, after the flesh, yet henceforth

know we them, know we no man, so, af-

ter the flesh any more: yea, though we

have known Christ after the flesh, yet

now henceforth, know we Him, so, no

more. For the Sword of the Lord Gene-

the Lord, that Spirit shall draw
from the one end of the Land, even to the
other end of the Land, And no flesh shall
have Peace, Jer. 12.

CHAPTER V.

Wherefore awake, awake, and
shake off thy filthy fleshy gar-
ments; shake off Self; cast off thy carnal
clothes, and put on thy beautiful garments.
Awake, awake, and watch; Seek ye
Seekers, Seek ye, Seek ye the Lord, and
David your King; your King; Seek him
in Heaven, he is not in the bowels of the
earth, seek him above, he is not be-
low. [He is not here, he is risen.] And
if you be risen with Christ, seek the things
which are above, and not the things which
are below: He is not here below.

[He is not here.] Behold the place
where the Lord lay; behold the place
where they laid Him.

[He is not here, but risen.] He is not be-
low, in form, in the form of a servant; He
is above in power: the Lord, and Da-
vid your King.

Seek ye. But, whom seek ye?

What

What seeke ye? What? — crucified ~~flesh~~
 down from a *Crosse*, and intomb'd in
 earth? What? the *body*, to anoint
 with sweet spices, which you have
 bought, and brought with you to the
 grave, to that purpose?

What? Is it Love, Sincerity, and Zeale
 with weakness that sent thee, (*poor*
Mary,) to seeke him in the *Sepulcher*?

Why, (*sweet Mary*) why seekest thou
 living among the dead? [*He is not*
dead, but risen.]

O that the love, sincerity, and zeale of
 the *Maries* indeed might be prevented
 with unexpected glory, and their weak-
 nesses swallowed up in strength, death in
 victory; and their seeking the living a-
 mong the dead without, may be prevented
 with the power of the *Resurrection*. Within,
 that they being risen with *Christ*, may
 seeke things above, may seeke *Spirit* and
Power, and not *Flesh*, and *Forme*, which
 was here below, while he was here in *our*
flesh, and in the *forme* of a servant.

That they may seeke *Truth*. [*The*
truth as it is in *Iesus*] That they may seek
Truth, and not *Type*, which was here be-
 low, while he was here in the *Vaile*, which
 is his body. That they may awake, stand

upon their legs and walke, and no longer
seeke [The *living* among the *dead*.]

—Thine eyes shall see the King in
Glory, in his *Beauty*. ♦♦♦♦♦

Yea, they shall behold the *Land* that is
very far off—to some as yet, yet near
to others, *Amen, Hallelujah.*

E P I S T.

EPIST. III.

A N

Apologeticall, and additional word to the Reader, especially to my Cronies, the Scholars of *Oxford*, Concerning the precedent, and subsequent
EPISTLES.

Deare hearts !

G O D, who at Sundry times hath spoke to his people, in divers manners ; hath spoken mostly, mediately, and muchly, by man formerly.

But now in these last dayes, he is speaking to his people more purely, gloriously, powerfully, and immediately ; and that variously, and strangely. More purely, and immediately (I say) and if so (as it is, must, and shall be so) then
more

more powerfully and gloriously. More purely and immediately; for thus saith the *Lord*, I will put my Law in their *Inward parts*, and write it *In their Hearts*, And they shall teach *No More* every man his Neighbour, and every man his Brother, saying, know the Lord: for they shall all know me, from the least of them to the greatest of them, *Ier. 31.*

On thou afflicted, tossed with tempest, &c. I will make thy windowes of *gates*, and thy gates of *Carbuncles*, and all thy borders of *pleasant stones*. And all thy Children shall be taught of the *Lord*, and great shall be the peace of thy people, reade *Isa. 54. 11.* to the end the Chapter.

It is written in the Prophets; And they shall be all taught of God, *Iohn 6. 45.* And,

Ye have an unction from the Holy One, and you know all things. And, *The Anoynting* which you have received of him, abideth *In You*, And ye need not that any Man Teach you; but as the same anoynting teacheth you of all things, and is truth, and is no lie; and even as it hath taught you ye shall abide *In Him*, *1 Iohn 2. 20. 27.*

Neither received it of *Manna* *neither*
ward *Taught* it, But by the *Revelation*
 of *Jesus Christ*. *Neither* went I up to *Hierusalem*, to
 them which were *Apostles* before me, *neither*
 And the *Lords* hand is
 weakened, *neither* is his arme short,
 Neither is it good limiting the *bound*
 of *Israel*; saying, Can *God* pre-
 pare a *Table* in the *Wilderneffe*? —
 Yea, he can, and will.
 Oh *God*! my *God*, my *Pastor*, my
Shepherd can, doth, and will. —
 And though I have knowne *Men* after
 the *Flesh*, *Pastors*, *Shepherds*, after the
Flesh. Yet *Now*, *Henceforth* know I
 them so no more. I now know, that *The*
Lord is my *Pastor*, I shall not want. He
 maketh me to lie downe in *Green Pa-*
stures. He *Leadeth* me beside the *Still*
Waters, He *Restoreth* my soule, he lead-
 eth me in the pathes of *Righteousnesse*,
 for his names sake: yea, though I walke
 through the valley of the *Shadow of*
Death, I will feare no evill: for *Thou*
 art with Me, &c.
 Thou *Anointest* My head with *Oyle*,
 my *Cup* runneth over.

Thou

Thou preparest *A Table* before
in the presence of mine enemies,
despite of my foes : And that in the
darknesse too. He hath prepared a *Table*
in the wilderness.

This hath been fulfilled in a more
terrell, externall way, formerly ; Is
fulfilling in a spirituall, glorious, and
ward way.

He prepares a *Table*, and disiecth
dainties to us *Himselfe*. Teaches
Himselfe, Leads us *Himselfe*. Feeds
and foldeth us with *Himselfe*, and
Himselfe. And we lye downe in *Green*
Pastures.

Oh Lord, our *Bishop, Pastor, Shepherd*.
Surely *Now*, goodnesse and mercy shall
follow me all the dayes of my life ; And
I will dwell in the *House* of the Lord
for ever, and ever, Amen. Amen. say
Amen, Amen, saith the *Lord*. —

— [*Sic volo, sic jubeo, stat pro ratione voluntas.*]
even so, *Father*, for so it seemeth good
in thy *Sight* ; But not in the *Sight* of
Silver Smiths, Who raise no small stirre
about *This Way*. In that, *Hereby*, their
Craft is in danger to be set at *Nought*.
And their great *Goddesse Diana*, so be
despised, Reade *Acts* 19. 23. to the end.

But

these things must needs be, but the
shall not be yet.

Let live according to God *In the Spi-*

The end of all things is at hand, 1

4. 6, 7. For the Lord is teaching his

people more gloriously, powerfully,

quickly, immediately then formerly, and

strangely too.

For everlasting wisdom is doing over

these things in Spirit, power, and glo-

(more invisible to an externall eye)

which were in a more literall,

internall, and visible way done to, and

for his people formerly.

He protected, guided, lead, and light-

ed his people by a pillar of fire, and cloud

formerly. But this glorie and guidance,

light and lustre was a strange one.

It was not Sunne and Moone which

Egyptians were acquainted with, and

the light they walked by; yea, that most-

ly, if not altogether that, which *Israel*

was acquainted with, while — in the

land of *Egypt* — *The House of Bon-*

ty. But when they were prevented

with this unexpected glory (I believe)

they were glad of it, and entertained

this *Stranger* — joyfully, even this

Stranger, This New Light, this Strange

Light;

light; which was trouble, and tribulation; Death, and darknesse to the
of the Egyptians.

This thing is Now transacted upon
and in the true Israel, Spiritual Israel
Israel in Spirit: Is done over againe
(say) and transacted upon them in
rit, Power and glory [Within them].
And they that are prevented with
unexpected glorie, dare not be forgetful
of entertaining Strangers: because
so doing, they have entertained
unawares.

CHAP. II.

[Being a Christmas Caroll, or an Anthem
sung to the Organs in Christ-Church
at the famous Univerfity of
the melody whereof was made
in the heart, and heard in a
corner of *WYB* in a late
converted *JEW*.]

And it is neither Paradox, Hetrodox
Riddle, or ridiculous to good Schol-
ars, who know the Lord in deed, (though
perhaps they know never a letter in
Book

proaffirm that God can speak, & glo-
riously preach to some through Carols,
Hymns, Organs; yea, all things else, &c.
through Fishers, Publicans, Tanners,
Shoemakers, Leathren aprons, as well as
through Univerſity men, — Long gowns,
Cloakes, or Caſſocks; O Strange!

But what will this babling *Battology*
be? Why *Paul*, the *Athenians* Babler
in this *Wiſe*, the eternall Power and
Godhead may be clearly ſeene by the
things that are made; and the eter-
nall God may be ſeene, felt, heard, and
underſtood in the Book of the *Creatures*,
as in the Book of the *Scriptures*, [*ſee*
Bible.]

Mine eare haſt thou opened indeed, —
may ſome ſay; who heare the *Sword*, and
him that ſent it, even the *Sword* of the
Spirit, which is quick and powerfull, &c.
Who can (I ſay) heare the *Sword* of the
Spirit preach plaine and powerfull, quick
and keene, ſharp, ſhort, and ſweete Ser-
mons, through clouds and fire, fire and
water, heaven and earth, through light
and darkneſſe, day and night.

That can heare [*Verbum Dei, in verbis*
dei, noctisſque ſermone —] the *Word* in
the dayes, and nights report. For if we
were

were not pittifull poor Schollers, dullards, and dull of hearing, we heare the Lord preach precious pieces us through the heavens and firmament day and night. For the heavens [Do they are telling] declare the glory of God, the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech, nor Language, where the voyce is not heard; Their line is gone thorow all the earth, and their word to the end of the world. —

To the chief Musician, for the Organ of *Christ Church*.

Brave Schollers, — they that heare the eternall God silently and secretly whispering secrets, and sweets in their souls, through bed and board, through food and raiment; that can meet him at every turn, and heare him in all things, that can meet him in this Paper that can meet him here, and rejoyce in him; that can read their Lesson in the primer; that can read him within Books, but better schollers they, that have the lessons without book, and can read O (not by roate) but plainly and perfectly on the backside, and outside of the book.

as in the inside : that can take this
 in their hands, and hold it heeles
 up, and then reade him there : that
 spell every word backwards, and then
 what it is : that can reade him from
 left hand to the right, as if they were
 reading *English*, or from the right to the
 left, as if they were reading *Hebrew* :
 that can reade God as plainly in the
Will of a late converted *J. E. W.* as in
 Church Bible in *Folio* : that can reade
 him within book, and without book, and
 as well without book, as within book :
 that can reade him downwards and up-
 wards, upwards and downwards, from
 left to right, from right to left : that can
 reade him in the Sun, and in the Clouds,
 and as well in the Clouds, as in the Sun.
 Well, hie you, learne apace, when you
 have learned all that your *Pedagogues* can
 teach you, you shall go to Schole no
 longer, you shall be [*Sub ferula*] no
 longer, under the *lash* no longer, but be
 at to the *Uniuersity* [of the universall
Assembly] and entred into *Christ's Church*,
 the Church of the first born, which are
 written in heaven,] and when you once
 come to know that you are *there*, you
 will heare no Mechanick Preach; (no,
 D not

not a *Peter*, if he be a Fisher-man) but the learned Apostle, who speaks with tongue more then *they* — all, — and then you will fall upon your books (as if ye were *besides your selves*) and bring your book together, and burne them before all men, so mightily will [*ἡ λογία* —] the word grow in you, and prevaile upon you, the men shall say you are not only in Lunatick ————— (1)

but quite *besides your selves*; you burne your Books, that is the ————— *Indicative* (2)

and when you are accounted fooles and mad men, and are *besides your selves* [in good earnest] and your father and mother are troubled at you, grieve for you, and at length forsake you, then the Lord will take you up into himself, and say, Live in me, dwell in me, walk with me; there is the ————— *Imperative*,

and you will sing an *Hebrew* Song, one of the Songs of *Sion*; the Lords Song, when you are lifted up, out of a strange Land — your

Selves

when you are non-
 entities, walk with God
 and are not, because the
 Lord hath took you, then
 (say) you will sing one
 of the songs of *Sion*, an *He-*
brew Song, and say [יְיָ
 יְיָ] thou art my
 Father, my God, *Psal.* 89.
 Let my Father, my
 God dwell with me fore-
 ever and ever, Amen. Let
 him there dwell, that is still
 the ——— *Imparative.*

And it must be so, For you are no more
traine but *one*, He is in the *Imparative*
Moode, and so are you; For thus saith the
 Lord, Ask me of things to come concer-
 ning my sons, And — *command ye Me.*

[*Utinā, si, o, si, utinam.*]
 I would to God the people
 of God [now] knew their in-
 terest in God, and *union in*
Him, that they knew they
 were *one*, in the Father, and
 in the Son, there is the ———

——— *Optative* (4)
 Some may, can, might, should,
 would know it: (if they

Moode.

could,)

could,)theres the—*Potentiall* (5)

When the Father pleaseth,—

there is the ——— *Subjunct* (6)

And by this time I am so far

besides my self, as to add an

Interjection unto an *Adverb*

in the *Operative* line [now] *ha,*

ha. he,— Thy will be done

on earth as it is in heaven,

where we shall live, to sing

Halelujah to him, that is

the ——— *Infinitive* (7)

O infinite Love! that Family he is of

who is ——— Sweet Schollers,

Moody servant, ——— *אביעזר*

From *Christ-Church Colledge*—

where the *Deane*, his Tutor (who will be

[I meane, will be known to be] *Primate*

and *Metropolitane* of all *Christendome*,

and *Archbishop* of *All-hallows*, and that by

All-hallow-ride; and it is now *Christ-ride*,

for this very day was he borne of a *Virgin*

) is teaching him his *Accidence*, a new

way, new, new, new; [*Et hoc acciden-*

dum vile fuit:—] But no more of this

till I come to [*Doctrina magistri*] the lea-

ning of the *Master*, who is teaching me

all the parts of *Speech*, and all the Cases

of *Nounes*, and all the *Moodes* and

Tenses of Verbs. And there be five Tenses or Times; there is a Time to be merry [*To be merry in the Lord*] and that is the Present Tense with some, to others the Future.

There is a Tense or Time to Write, and a Time to give over. It is almost time for me to knock off here for the present; because I heare *Interjections* of Silence (as *an*, and such others) sounding in mine eares. Only I must tell my *Cronicles* of *Oxford*, that such schollers who can speake with tongues more then they all (and can understand, and interpret all languages) know this to be sound and *Orthodox Divinity*.

But it is not expedient for me doubt to glory. I will come to Visions and Revelations of the Lord; and these are looked upon as new Lights too, and *Strangers*.

But one more, be not forgetfull of entertaining Strangers, for some in so doing have entertained Angels unawares. There are two sent to thee, use them as thou pleasest, or as thou canst: all that they speake, is to this purpose, *Sodome* must be burnt, *Lot* must be saved, *flesh* must be crucified, and the *Spirit* live and

dwell in the Saints. Mans day is almost
 an end, and the day of the Lord is at hand
 and the day of the Lord shall be upon
 mountaines that are high and lifted up
 upon all mountaines, upon mountain
within [for there are mountaines *in*
 upon all mountaines *without*,—on
 mountaines, and upon all the oaks of
Basan—upon all the Ships of *Tartary*
 and upon all pleasant *Pictures*,—
 and the haughtiness of man shall be
 humbled, and the loftiness of men shall be
 low, and the Lord alone shall be exalted
 in that day.

And they speake out thus much in the
 words following.

From the Land of *Canaan*,
 the land of *Liberty*—

December 25th. 1648.

Valent

EPIS

EPIST. IV.

AN

Extract of an Epistle sent to
A. C. from M^{rs}. T. P. (another
late Converted Jew,) mediately oc-
casioning the precedent Epistles
of the last Letter.

Deare Brother,

MY true love in the Spirit of
one-nesse, presented to your
selfe,——with all that call
on the name of the Lord; both yours and
ours. It hath pleased *The Father* of late, so
sweetly to manifest his love to my soule,
that I cannot but returne it to you, who
are the Image of my *Father*.

I should rejoyce, if the Father pleased
also, to see you, and to have some spiri-
tual communion with you, that I might

impart those soul-ravishing consolations which have flowne from the bosome of the Father, to our mutuall comfort. What though we are weaker vessels, and men. &c. yet strength shall abound, and we shall mount up with wings as Eagles, we shall walke, and not be weary, and not faint, When the *Man-Chil* *Jesús* is brought forth *In Us*. Oh what a tedious, faint way have we been led about to finde out our rest, and yet when all was done, we were twice more the formes of slavery then——But blessed be our God, who hath brought us by a way that we know not, and we are quickly arrived at our *Rest*.

For my part——I have been at the *Holy Land*, and have tasted of the good fruit; not only seen that fruit which the Spies brought, but surely I have tasted. And therefore can say, that now I believe, not for any ones word, but because I have seen, and tasted——I have one thing to acquaint you with in especiall: And that is,

That of late the Father teacheth me by visions of the night——It will be too large to communicate by letter, yet because to one is given a revelation; to another

an interpretation. I cannot but re-
 member one, which was thus——I was
 in a place, where I saw all kinde of
 beasts of the field; wilde, and tame to-
 gether, and all kinde of creeping
 wormes, and all kinde of Fishes——in a
 pleasant river, where the water was ex-
 ceedingly cleere,——not very deep——
 and very pure——and no mud, or fet-
 ting at the bottome, as ordinarily is in
 ponds or rivers. And all these beasts,
 wormes and Fishes, living, and recreate-
 ing themselves together, and my selfe
 with them; yea, we had so free a corre-
 spondence together, as I oft-times would
 take the wildest of them, and put them
 in my bosome, especially such (which a-
 fore) I had exceedingly feared, such
 that I would not have toucht, or
 come nigh: as the Snake, and Toade &c.
 —And the wildest kinde, and strangest
 appearances as ever I saw in my life. At
 last I tooke one of the wildest, as a Ti-
 ger, or such like, and brought it in my
 bosome away, from all the rest, and put
 a Collar about him for mine owne, and
 when I had thus done, it grew wilde a-
 gaine, and strove to get from me, And I
 had great trouble about it. As first; be-
 cause

cause I had it so neare me, and yet should strive to get from me, but notwithstanding all my care it ran away. If you can tell the interpretation of it, it might be of great use to the whole body.

Now I must also acquaint you, that I am not altogether without teaching in it. For when I awoke, the vision still remained with me. And I looked up to the Father to know what it should be. And it was shewen me, that my having so free a commerce with all sorts of appearances, was my spirituall libertie, — and certainly, did I know it, it would be a very glorious libertie, and yet a perfect Law too. — There is another Scripture which hath much followed me. And that is, God beheld all things that he made, and loe, they were very good. Now concerning my taking one of them from all the rest (as distinct,) and setting a collar about it — this was my weakness, and here comes in all our bondage, and death, by appropriating of things to our selves, and for our selves; for could I have been contented to have enjoyed this little, this one thing in the libertie of the Spirit — I had never been

yet hath brought to that tedious care in
 weeping, not that exceeding griefe in
 being, — waite therefore upon
 God for a further understanding in this
 thing. And when you have it, I make no
 question but I shall partake of it. —

I know you have the *Anoynting*,
 which sheweth you all things, to which
 anoynting I now commit you, and rest.

Yours in the Lord, Who is that Spirit.

Here

Here (next) follows an *Epistle* R
 sponsory, to the late printed
 Letter of M^r. T. P. lately sent
A.C.

Wherein, there is an interpretation
 of her Revelation (express in the *Epistle*
 immediately foregoing;) and an open-
 ing of her vision, As from the Lord, and
 that, as followeth.

Epist. V.

EPIST. V.

Deare Sister , in the best fellowship, mine intire love, &c.
presupposed——

I Have received your Letter , and the *Fathers* voyce in it, but it came not into our Coast till the 12. of November , which was the *Fathers* time, since which time , I have scarce been one whole day at home, but abroad , at my Meate and *Drinke*.——so (that if I write , yet) I could not so much as plunder an opportunitie,——but now it is freely given me to write.——

I know you are a *Vessel* of the *Lords House*, filled with heavenly liquor, and I ke your love, ——The *Fathers* love, in the sweet returnes of your (I meane) his sweets to me. I love the vessell well, but the *Wine* better, even that *Wine*,
which

which we are drinking *New*, in the *King*
dome. —————

And it is the voyce of my *Beloved*,
 faith, drinke oh friends ! yea, drinke
 abundantly oh *Beloved* !

Deare friend, why doest in thy letter
 say, [what though we be weaker *Ve-*
sels, women ? &c.] I know that *Male*
 and *Female* are all one in *Christ* ;
 they are all one to me. I had as
 heare a daughter, as a sonne prophane.
 And I know, that women, who *Stay*
Home, divide the spoyle ———— with
 our younger brethren, who are (as we
 were) abroad, and not yet arrived
 our *Fathers House*, or are at *Home*, and
 spending *Their Substance* in riotous liv-
 ing, and would faine fill their bellies
 with *Huskies* ; the outside of the graine.
 But ere long, no man shall Give *Their*
 unto them, then shall they be hastened
Home, to the *Inside*, heart, *Graine*. To
 the finest wheate-flower, and the pure
 bloud of the grape ; To the fatted calf,
 ring, shoes, mirth, and Musicke, &c.
 which is the *Lords Supper* indeed.

I am your echo, in that which follow-
 eth in your Letter. (viz.) that strength
 doth abound, and we walke, and are

weary, &c. when the *Man-childe* *Je-*
h brought forth in *Us*. Till then,
 we walke in darknesse, and know not at
 we stumble, while the *True Light*
 is a *Distance from us*, or we see him
 in *Us*, the hope of glory.

For though *The Light* shineth, and
 is alwayes, yet the darknesse com-
 mendeth it not, deep darknesse is upon
 the face of the *Deep*, till the *Spirit of God*
 come upon it.

And though the *Day-Starre* be up,
 is up alwayes; yet we are in darknesse,
 till the *Day Spring* from on high visiteth

And when *The day* dawneth in *Us*, and
 the *Day-Starre* ariseth in our *Hearts*;
 then we see that transacted in us, which
 secretly was done, in, and upon him;
 we see him, not only dying at *Jerusa-*
lem, but beare about *With Us* daily,
 to the *Dying of the Lord in Us*, We see,
 not only his death *Without Us*, but clear-
 ly see also his *Death in Us*.

I protest, by your rejoyceing which I
 have in *Christ Jesus* our Lord. I dye dai-
 ly, yet not I, but *Christ*—in *Me*,
 dying daily to all things below the living

not

I heare a voyce from heaven, saying to me, *Write; Blessed are the dead, which die in the Lord, &c.* Thrice happy they who die to *Formes*, and live in *Power*; who die to *Types*, & live in *Truth*. (*O Truth, as it is in Jesus!*) that die to *bread* the *outside*, and live upon, and in the *graine*, the *inside*; who die to the *husk* and live upon, and in the *fine wheat flower* the *true bread*, not formall, but spiri-
all—which came down from heaven, the *living Lord*, the strength, stay, and sustenance of my life.

Princes live, and the *Kings daughter* lives at a higher rate then he who lives higher then all the *Prophets*: yea, more then a *Prophet*: his meat was *locusts* and *wilde honey*. Theirs, the *fat of kidnies*, the *honey* out of the *Rock*, *Life honey*: that is their life; Thou art their life, *O living God!*

How sweet art thou, *O Word*, *O God* to my taste! yea, sweeter then the *honey* and the *honey combe*, my *God*, sweet *God*, awake *Lute*, awake *Harpe*, awake *Deborah*, awake, it is a song, a song; a song of *Love*, one of the *Songs of Sion*, the *Lords song*. I am not in a *strange land* now, though in a *strange posture*, almost *besides my self*—

Do I now walk with God,
 hath God took me? O it is
 to be here. Shall we build here a
 temple? not three, but one, one for
 thee, for thee, O God, my God,

One day here is better then a thousand
 here without, then a thousand without,
 the fine wheat flower, then a thousand in
 husk and bran, here, in the inward
 then a thousand in the outward,
 in Gentiles Court: Here in the Power,
 than a thousand in the Forme: Here in the
 then a thousand in Flesh: Here in
 Spirit, O Spirit! O Spirit of burning!

Thou hast baner up the bullock, his
 his side, his dung without the
 upon the inward, the caule
 the liver, and the two kidneys and
 for is thine and ours, and thine a-

Dear friend, he laith his right hand
 saying, I am he that was dead,
 behold I am alive for ever more,

Thou art alive for evermore, O living
 This thing is true, and it is true in
 the Lord is risen, the

the third day he rose again—out of Josephs Tombe,—so much Papists say, and see, and boast of ther Creeder. This is the outward Court,—and it is given to the Gentiles.—The Lord is risen indeed. I see him, not only risen out of Josephs Tombe, without me, but risen out of the bowells of the earth within me, and he live in me, formed in me, grows in me. The Babe springs in my inmost wombe, leaps for joy there, and then I sing, and now but then, O Lord my song I to me achive is borne, a son is given, who lives in me. Immanuel! O living Lord! This is life eternall,—its true, both in him, and in me, because the darkness is past, and the light now shineth: thus hath he brought us into a way that we knew not, and were arrived at our rest. ~~in the~~ The Sabbath, the Lord thy God, in which thou shalt not do any work, thou, nor thy son, &c. thy manservant, &c. thy cattle, &c. Not thou—but the Lord—in thee: nor thy cattle &c. But the Lord—ploweth in thee, sowes in thee, reapes in thee, &c. with winde (in thee) bloweth away the chaff in thee, &c. [for my Father is the Husbandman] grindeth in thee, makes meal of thee, Searcheth thee, till thou art found.

best wheate flower, doth all — in thee, till
 we are all in Him. [—I in them, and
 thou in me, — that they may be one in us,
 and I in them.] And then are we in
 the *holy Land* (which you mention) the
 land of the living, the *holy Land*, the
holy Land. This *Land* is far distant from
 the land of Egypt, which is the house of
 bondage.

This, the land of slavery, and forefer-
 mende. *This* a large land, a land of large
 not carnall or licentious, but of pure
 and spiritual) *Liberty*, when we are
 free, then are we free indeed. For the
 whicher thou art gone in to possess
 is not as the land of Egypt, from whence
 thou camest out, where thou sowest thy
 seed, and waterest it with thy foot, &c.
 in the land whither thou art gone in to
 possess it, is a land of hills and valleys,
 and drinketh water of the raine of hea-
 ven, a land which the Lord thy God ca-
 reth for, the eyes of the Lord thy God
 are alwayes upon it, from the beginning
 of the year, to the ending of the year.
 Lev. 11. 10, 11.

While we were in the land of Egypt,
 we did toyle, moyle, work, and sweat, and
 groane, &c. while we durst not minish

ought from our bricks of our daily take
 But here, like the words, *Lilly*, thou
 rearest not — but growest in the *Land* of
 the Lord. Here, thou labourest not, art
 tired into thy rest, cearest from thy labour
 as the Lord did from his.

Here thou hast *Wells*, which thou diggest
 not, *houses* which thou buiddest not, *Vine-*
yards, and *Olive yards* which thou plan-
 test not, *Corn* that thou sowest not.
Eccl. All is given, freely given thee. Here
 thou hast wine and milke and honey with-
 out money without price. Here thou standest
 still, and seeest the saluation of God upon
 thee, *in thee.* Here thou diggest not for
song, the Lord (in thee) puts a new song in
 thy mouth, *O Lord my song.* Here thou
 diggest not for gold, nor searchest for
 fine gold, the Lord is thy gold in thee, and
 thy God thy confidence. Here thy su-
 perment waxeth not old, for thou art invelled
 with the best *Robe*, which shall never
 be moth-eaten, with the best *Robe*, O
 Lord our righteousness. Here the morn-
 ing weed is come off, and all thy *Lea-*
cloath — [for can the children of the
Bride-Chamber fast?] Here thou art
 clad with the garments of *Praise*, for the

spirit
 of the Lord
 is in thee

of heavineſſe; here is given to thee
 ſorrow for ſinners, the oide of joy for
 mourning. Here all Teares are wiped a-
 way from thine eyes: thou ſhalt not ſee
 any more. For thou art in the Ho-
 ly Land, the Holy Land, and the Lord
 God in the miſſe of thee, who ge-
 neth over thee with joy, and joyeth
 and over thee with ſinging. Sing oh
 Daughter, the Lord ſings in thee. Shout
 Daughter, the ſhout of a King is in
 thee. Take a Timbrell, oh Miriam! the
 Lord Danceth in thee. Oh God My Joy!
 Be merry with all the Heart.

Drink on my Cup, the Cup of
 Salvation, its the Kings Health, (thy
 wine health, oh God) my God!
 Drink on friends; yea, drink abundantly
 beloved: it is lively wine, liquor of
 life, it will make the lame man leap like
 a hart, cauſing the lips of thoſe that are
 ſleep to ſpeak; for it is the New Wine in
 the Kingdom — good wine, the beſt wine,
 the beſt Wine. Not of the Vine of So-
 dom, and of the fields of Gomorrah, whole
 grapes are grapes of gall, whole clusters
 are bitter, whole wine is the poyſon of
 Dragons, and the cruell ychome of Alpes.
 But of the True Vine, the Vine indeed

Privil.

of the sweet grapes; Sweet God! grapes indeed, of great worth, and weight.

— One cluster borne between two upon a staffe, Numb. 13. 23. Grapes of life, of Bloud, of heart bloud, Drink indeed, The Pure bloud of the Grape,

— Thy Bloud, and Heart, and Life, Pure God! Oh God! My God.

Oh Lord, our Lord, how excellent is thy Name. — Lord! What is man that thou art thus mindfull of him?

What is man?

Man is the Woman, and thou art the Man, the Saints are thy Spouse, our Master is our Husband; We are no more twaine, but One, Hallelujah.

For we are in that pure River of water of life, cleere as Chrystall, and that River in us, (which River you saw, which is the Fountaine of life, the Living God, the River, the streames whereof make glad the City of God.

We are (I say) in that River, and that River in us, when we are besides ourselves, undone, nothing, and Christ all, in all, in us.

The River is as cleere as Chrystall, nothing but Christ, all Christ, Chrystall — it is as clear as Chrystall, Christ all, Hallelujah.

And

and all those beasts of all sorts, wilde
and tame, Wormes, and all kinde of
Insects (which you saw) proceeded out
of the river, the *Living God*, the *Foun-
taine of Life*. For by him were all things
created, that are in heaven, and that
are in earth, visible, and invisible, &c.
All things were created by *Him*, and
in *Him*, and he is before all things,
and in *Him* (the river) all things con-

The enmity within, and without shall
be slaine, — Then shall all channels
runne into the Ocean, live in the river,
come to the *Fountaine*, from whence
they came : *recreating* themselves toge-
ther there : Reade Rom. 8. 19. to 24.
The riddle, that riddle is read to me. —
Then shall the *Shadow* of *Separation*
wholy flye away, — those that have
been wilde and are tame, shall play toge-
ther. The Wolfe shall play with the
lamb, the Lion shall eat straw like an
Oxe, &c. A sucking *Childe* shall leade
them, &c.

First, Wolves and Lyons — *Within*,
Then Wolves and Lions *Without*, —

The *Enmity*, the *Serpent*, in all, which
is exceeding bad, shall be slaine.

But all that *He* made, which is exceeding good, shall returne to the [*summum bonum*] the chiefest good to the River shall live there, recreate themselves together there, &c. — But these things are, and shall be first transacted in *us*, in part, [but the end is not yet. —]

The *Wormes in us* shall give over gnawing, the Tygers, Dragons, Lions in *us* [for my soule hath long dwelt among Lions] shall give over roaring, ramping, ravening, devouring, shall play with the Lamb; Doe they not? A sucking Child shall leade them; Doth he not? They shall not hurt, Doe they? Serpents stings shall be pulled out, are they not? We shall beare them in our *Bosoms*; Doe we not? And they shall not sting us; Doe they? — Lions in *us* — but they are as tame, as if they were dead; Dead they are, and a honey-combe in their carkasse.

The Prophecie is in part fulfilled, in part your vision is opened, not by me, but by him in *me* [who openeth, and no man shutteth, —] And *Sampsons Riddle* is read —

[— Out of the month of the Easter came sweet, —] What is a Honey-combe

out of the carcase of a wilde,
beast, named *Lion*; Oh sweet!

God! — We exceedingly feared them — Bug-
bears frighted us, when we were chil-
dren, but now we doe not, — now they
cannot. *Hallelujah.*

It seemes you can carry them in your
bosome, and you saved harmlesse, I am
glad of it.

But perhaps I now speak with a flam-
ming tongue, that may be confest;
and I expect prejudiciall hearts, ears,
and eyes from some. But rejoyce excee-
dingly, that I know the *Fathers* voice,
though I cannot yet speak plaine enough
unto him, or write that smoothly, which
is written fairely in me, in this particular.
My poore, sweet, dearly beloved Bre-
thren in the *Land of Egypt*, the house
of *Bondage*, will say, [The Lord hath
appeared to me — *Exod. 4. 1.*]

Oh my Lord, I am not eloquent, nei-
ther heretofore, nor since thou hast spo-
ken to thy servant, &c. But *Aaron* my
Brether, I know he can speake well, he
shall be the spokesman, and speake out
plainly in the eares of *Egyptian Is-*
rael. *Hallelujah.*

Well,

Well, *The River* (which you saw) is exceeding cleare (you say,) no mud, or settling at the bottome. — It is true; All other ponds are usually muddy. Why, then you must not sit by the *Rivers of Babylon* (the great, or the lesser, of *Babylon within*, or *Babylon without*) they are muddy men, profound men are Muddy; *Diviners, mad, and muddy.*

The River, the Fountaine of Life, the living God is cleere, pure God! It is good to be here, to drinke deep draughts Here; To wade Here up to the ankles, — [it is not very deep] (you say) Neither is it by the bankes-side.

If we were but 2000. cubits off the Bank, (drie ground, *Earth*,) in the River we should be up to the knees. 3000. off is to the loynes — And at 4000. — off the Banke, — it is deep enough to swimme in. Oh the *Depth, Breadth, and Length*, — how unsearchable, &c.

We shall ere long swimme in the River, the River of Pleasures, for evermore, for evermore, Amen. *Hallelujah.*

Then we shall not ling appearance, or *Formes* in our bosome any longer.

It seemes you have tooke some of the
 best appearances, formes, or figures
 in your bosome.

I have I, but most of them are gone,
 in a moment. They are all wilde,
 and will runne away. [—when the
 day breakes, the shaddowes flie away.]
 They will all turne wilde, and runne a-
 way, and we shall be besides our selves,
 and caught up into the Lord, the Sub-
 stance, which swalloweth up his appea-
 rances into Himselfe, Into Himself, Whi-
 ther our Fore-runner is for us entered.
 He was here, in Forme, or Flesh, in
 Flesh, and Forme, [for he tooke upon
 him the forme of a servant.]

He is there, (in the bosome of the Fa-
 ther, at the right hand, O my father, The
 river of pleasures, pure river, pure God) in
 power and glory, &c. —

So, this corruptible — shall put on im-
 corruption, this mortall shall put on im-
 mortality, then shall be brought to passe
 that saying that is written — Death is
 swallowed up in victory. —

O dear hearts I let us look for, and ha-
 sten to the comming of the Day of God,
 wherein the Heavens being on fire shall
 be dissolved, and the Elements, [Rudi-
 ments,

ministry, first principles, (Imagine forme
Prayer, formall Baptism, formall Su-
per — &c.) shall melt away, with fer-
vent heate, into God; and all Formes, ap-
pearances, Types, Signes, Shadows, Fig-
ures, shall melt away (with fervent
heate) into power, reality, Truth, the
thing signified, Substance, Spirit.

This is the Day, the Lords Day, the
Sabbath of the Lord thy God, which we
look for, and hasten too, and which (in a
great measure) some are already entered
into.

O my beloved! Be thou as a Roe, or
young Hart — Even so Lord Jesus,
Amen, come quickly, Amen.

I see him coming (to some come) in
the clouds, with great power and glory,
Amen, Hallelujah.

Let us not therefore any longer single
out any appearance, and appropriate it
to our selves; no — not a Paul, an Apol-
lo, or a Cephas, &c. — all is yours, if you
will not set a collar upon the neck of any
— distinct — or beare it in your bo-
some, &c. For, while one saith I am of
Paul — (and so single him out —)
and another, I am of Apollo, &c. are ye not
carnall? — But whether Paul, or A-
pollo,

ly, or *Cephas*, or things present, or
 things to come, or life, or death, &c. all is
 in (in the Spirit) for you are *Christs*,
 and *Christ* is *Gods*, Amen, Amen, Ho-
 sanna in the highest.

Blessed is he that commeth in the name
 of our Lord. Blessed be the *Kingdom* of
 our Father *David*, that commeth in the
 name of the Lord, *Hosanna* in the highest,
Hallelujah, Amen.

Thy *Kingdom* is come
 to some

—— their joy:

But to others *doome*

It is come

—— they cry. ——

FINIS.